HELL. A Gurious Passage in the History of Religious Opinions-Reported Conversion of Henry Ward Beecher to the Doctrines of Universalism.

[From the New York World.] For some time past the religious community has been disturbed by some curious reports of certain vital changes alleged to have taken place in the theological opinions of Rev. Henry Ward Block on Meridian street, and are now opening a Beecher. Accustomed to the frequent, and in the main harmless, vagaries of this eccentric clergyman, his friends at first paid little attention to these rumors, but more recently the subject has been so openly mooted in the city of churches that some inquiry was necessary. The result to which has awakened the greatest astonishment and sor chants. row among his many friends, who are said to have found that his reported conversion to the doctrines of "Universalism" was based upon And having been bought exclusively for CASH, and un-something more than mere surmise or the hasty der favorable circumstances, we are confident of being expression of some momentary feeling. Trusting, however, that this change in his religious be-liefs was only a vagary of the mind which has

frequently before given evidences of a want of balance, they have said little about the matter, charitably hoping that the evil would work its man to allow his light to remain hidden under a bushel, and, like all proselytes, prompt to pro-clate his newly found opinious. Our readers can imagine the astonisment of a large portion of his congregation, which, with the kindest but ordered, most mistaken intentions, had been kept in ignorance of the circumstances of which we have spoken, on reading his bold announcement of ber, 1865, the said Board will not consider or grant aphis beliefs in a three column article in the Inde- | plications for license to retail liquors at other than the pendent of this week, under the title of "Remarks on Hell."

Mr. Beecher's intimate relations with that journal, and the frequency with which he has cember, of each year. contributed to its columns, have probably relaxed the usual severity of editorial scrutiny, a fact which will perhaps account for the publication of this strange article in the pages of a strictly orthodox religious organ. Our space forbids the reprinting of the entire paper, which would otherwise be interesting as a curious passage in the history of the religious beliefs of the country. We give, however, its most prominent points. The occasion for the article in question was the following note, addressed to Mr. Beecher, probably by one of those who had heard the

vague reports of his change of opinions: Will you please tell me, in your lecture room talks, published in the Independent, what you mean by hell, and future punishment? My mind is yearning for something higher and more spiritual; but, before I can advance any further, I must have these terms explained by a liberal

DEFINITION OF HELL-WHAT IS PURGATORY? Mr. Beecher commences his reply by giving a definition of hell, announcing at the very outset, it will be seen, his opinion that it is not a final but an intermediate state—a purgatory, where the wicked are punished for the sins of this life, and hand. My new work is elegantly finished and new band. My new work is elegantly finished and new Ten thousand boxes sent by letter, both by myself and those who know the fearlessness with which he process of construction, before purchasing, if they want a fashionable turn-out at a fair price. has always thrown himself into any movement

with which he has become connected. He says: By the term hell, as it is popularly used, we mean-or I mean-that state in which, after this moral life, the incorrigibly wicked are left to their own suffering and punishment. It you ask me the meaning of the original word-hades-1 reply: "That means the state of the dead which immediately succeeds this life, and which is intermediate between this life and the one which is to come. Or, it you ask me what hell means in the ordinary usage, and in my usage, I reply that it means the state in which the incorrigibly wicked are herded together, and suffer the legiti mate result of their wickedness. I need not, therefore, answer the second question, as to the meaning of future punishment.

HE OBJECTS TO BEING "BADGERED AND SEATEN" THROUGH ETERNITY. Starting to give the reasons for his present

opinion, he paints the following picture of the orthodox belief, and presents the doctrine which has hitherto been taught in his own and the larger number of churches in the city, in this extraordinary light. The unfairness of his picture and his strangely exaggerated statement, will, however, alienate from him the sympathy of many who swould otherwise be disposed to look leniently upon what they might think the honest doubt of an honest seeker after truth There has been a mode of presenting the doc-

trine of future punishment, and there has some times been a spirit employed in the use of it as a motive, which have been repulsive, not to say shocking. Not only have we received this doc trine as it has come down to us, clothed with material figures and illustrations, but these figures and illustrations have been magnified and worked up until the doctrine, as it is presented by human interpretations and expositions, is simply horrible. It has been supposed that death was one vast slaughter-house of torment, where wretched, and hopeless, and heipless creatures, for the sins of life, were, by every conceivable method of exquisite physical pain, badgered and beaten about "Inferno" of Dante, as an exposition of the their fair value prevalent opinions of his day. Look at the "Last Judgment" of Michael Angelo, as an exposition of the physical ideas of torment of his Spectacles combine advantages me day, where devils are gnawing the skulls of the damned; where men are pitched about with chanical and philosophical to be forks; where all possible modes of bodily dis- found in no other Spectacles offered BELL'S SPECIFIC PILLS tress are grossly, savagely, hideously complicat- in the West. ed. And consider these as presentations of a state of government under which Christ is the manifestation of God!

THE REASON FOR HIS CHANGE OF BELIEF. main reason for his present belief, adding thereto | sight. the insufficiency of argument by which the more commonly received opinion is sustained.

specting future punishment, has been one chief reason of the modern reaction that has taken place on that subject. Then we have not, perhaps, made the matter much better by the arguments, derived from the world, of moral government. which we have advanced to justify future and all sound.

WHAT IS THE INSPIRATION? As a curious example of Mr. Beecher's opinions as to the inspirations of the Scriptures, we quote. in passing, the following sentence, in which he says of the apostles :

yet I cannot but feel that, emanating from him. (Christ), it is different from what it would have been if it had emanated from either of them." WHENCE COMES THE IDEA OF HELL

But the remarkable feature is, that this doctrine does not appear in the Old Testament at all. and that in the New Testament it is, I might almost say, but just alluded to anywhere else ex cept in the teachings of our Saviour. MORRIBLE CHARACTER OF THE ORDINARILY RE

CRIVED OPINION. It is a very awful and painful view. I feel. when I look upon society and think of that doc trine, as I should if I looked into a crater. 1 shudder. I hide my eyes and heart from it. It touches me to the core of my life. I positively dare not think of it in certain moods. It is a dreadful thing.

THE INTERMEDIATE STATE. But then, as this is the teaching of Christ, a spiritual teacher, in respect to men who are to go out of this life as spirits, and to dwell in a spirit. ual realm, I hold that it is reasonable to inferthat the punishment of the future state is not material in any way whatever; that it is a moral and spiritual punishment following the transgression of law; that it consists in the reaction of the mind, by its own laws, on itself; that it is the being withdrawn from the Divine presence, and those joy-inspiring influences which come from Weridian streets, Indianapolis. personal communion with God. And this view takes away all that repulsiveness which we feel when the doctrine of a barbaric, material punishment is taught. As no man supposes that the the following reads, vis: streets of Heaven are paved with gold because the Apocalypse represents them so, we are not to suppose that the gross representations of hell in the New Testament are to be taken literally. As no one supposes that the symbols employed to

which is given of hell is used to represent the degree, and not the kind of unhappiness there. -There are four hundred oil wells in Canada. thirty of which are in working order.

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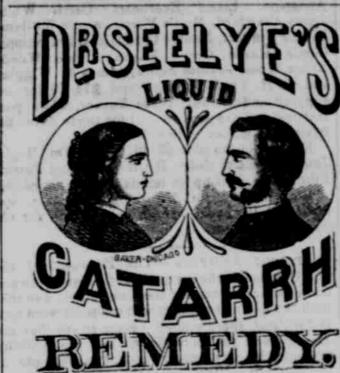
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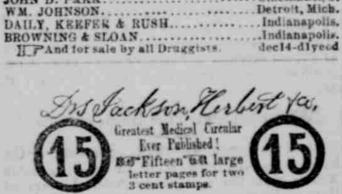
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